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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 17th March 1894.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Másik "	Calcutta	294	
<i>Fortnightly.</i>				
2	" Bankura Darpan "	Bankura	397	
3	" Kasipur Nivási "	Kasipur, Barisál	300	
4	" Ulubaria Darpan "	Ulubaria	720	
<i>Weekly.</i>				
5	" Banganivási "	Calcutta	8,000	9th March 1894.
6	" Bangavási "	Ditto	20,000	10th ditto.
7	" Burdwán Sanjivani "	Burdwan	310	6th ditto.
8	" Chinsura Vártávaha "	Chinsura	500	11th ditto.
9	" Dacca Prakásh "	Dacca	2,400	11th ditto.
10	" Education Gazette "	Hooghly	950	
11	" Hindu Ranjiká "	Baishá, Rajshahi	248	
12	" Hitavádi "	Calcutta	3,000	8th ditto.
13	" Murshidábád Pratinidhi "	Berhampore	.....
14	" Pratikár "	Ditto	608	
15	" Rangpur Dikprakásh "	Kakinia, Rangpur	170	
16	" Sahachar "	Calcutta	800-1,000	7th ditto.
17	" Samaj-o-Sáhitya "	Garibpore, Nadia	1,000	11th ditto.
18	" Samaya "	Calcutta	4,000	9th ditto.
19	" Sanjivani "	Ditto	4,000	10th ditto.
20	" Sansodhini "	Chittagong	.....
21	" Sáraswat Patra "	Dacca	(300-400)	3rd ditto.
22	" Som Prakásh "	Calcutta	800	12th ditto.
23	" Sudhakar "	Ditto	2,000	9th ditto.
24	" Vikrampur "	Lauhajangha, Dacca	600	8th ditto.
<i>Daily.</i>				
25	" Banga Vidyá Prakáshiká "	Calcutta	600	7th, 9th, 10th, 12th and 13th March 1894.
26	" Dainik-o-Samáchár Chandriká "	Ditto	1,200	11th to 15th March 1894.
27	" Samvád Prabhákar "	Ditto	1,435	10th and 12th to 14th March 1894.
28	" Samvád Purnachandrodaya "	Ditto	300	9th, 10th and 12th to 15th March 1894.
29	" Sulabh Dainik "	Ditto	3,000	9th, 10th and 12th to 15th March 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
30	" Dacca Gazette " ...	Dacca	500-600	12th March 1894.
HINDI.				
<i>Monthly.</i>				
31	" Bihar Bandhu "	Bankipore	500	1st March 1894.
32	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	500	
<i>Weekly.</i>				
33	" Aryávarta "	Dinapore	750	3rd March 1894.
34	" Bhárat Mitra "	Calcutta	2,500	8th ditto.
35	" Hindi Bangavási "	Ditto	10,000	
PERSIAN.				
<i>Weekly.</i>				
36	" Hublút Mateen "	Calcutta	.....
URDU.				
<i>Weekly.</i>				
37	" Akhbar-i-Al Punch "	Bankipore	750	8th March 1894.
48	" Darussaltanat and Urdu Guide "	Calcutta	300	8th ditto.
49	" General and Gauhariastí "	Ditto	410	7th ditto.
40	" Mehre Monawar "	Muzaffarpur	150	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers	Dates of papers received and examined for the week.
URIYA.				
<i>Monthly.</i>				
41	" Asha "	... ... Cuttack	... 80	
42	" Pradip "	... ... Ditto	... ....
43	" Samyabadi "	... ... Ditto	... ....
44	" Taraka and Subhavartá "	... ... Ditto	... ....
45	" Utkalprabhá "	... ... Mayurbhunj	... 97	
<i>Weekly.</i>				
46	" Dipaka "	... ... Cuttack	... ....
47	" Samvad Váhika "	... ... Balasore	... 203	8th February 1894.
48	" Uriya and Navasamvád "	... ... Ditto	... 420	7th ditto.
49	" Utkal Dípiká "	... ... Cuttack	... 450	10th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
50	" Paridarshak "	... ... Sylhet	... 480	For the first fortnight of <i>Falgun</i> ,
51	" Silchar "	... ... Silchar	... 250	1300 B.S.
52	" Srihattavásí "	... ... Sylhet	... ....

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Bharat Mitra* of the 8th March asks the authorities to put down Rain-gambling at Barrabazar, rain-gambling at Barrabazar in Calcutta. Calcutta.

BHARAT MITRA,
March 8th, 1894.

2. The *Vikrampur* of the 8th March says that some days ago a daring theft took place at Suradia near Vikrampur. Such thefts are frequently occurring in the country, but in no case have the culprits been brought to justice. Theft at Suradia near Vikrampur.

VIRRAMPUR,
March 8th, 1894.

Although the country has been filled with thanas and chaukidars, the feeling of insecurity of the people as regards life and property has not been removed.

3. The *Sanjivani* of the 10th March has heard from Mahestala that oppressions by the Sowars of the 8th Bengal Cavalry still continue in that place. Some of the residents have submitted petitions to the Magistrate at Alipur, copies of which will be sent to the writer as soon as they are procured. It is to be hoped that Government will no longer show indifference in checking these oppressions. The Mahestala oppressions.

SANJIVANI,
March 10th, 1894.

(b)—Working of the Courts.

4. The *Burdwan Sanjivani* of the 6th March has the following:—

Road cess complaints. The road cess office in Burdwan is a most mismanaged one, and complaints are frequently heard about the way in which the road cess is collected in the district. People have to pay the cess several times for the same year and for the same period, and this happens in the following way:—A man files his road cess return and goes on regularly paying the cess which is demanded from him. But for some reason or other his return is entered under several numbers at one and the same time, while his payments are entered against only one of them. Consequently, he is shown as a defaulter under several numbers in the tauzi, and he must therefore pay the cess as many times in order that his moveable property may not be sold in auction for arrears of the cess. Again, the number of a man's road cess return is sometimes changed without notice, and though he goes on paying the cess under the old number, he is shown as a defaulter under the new, and has therefore to pay over and over again till he discovers the mistake. Petty lakhiraj-holders sometimes sell their lakhiraj lands, but the sale does not always exempt them from liability to pay the road cess. The lands thus sold are sometimes entered under different numbers from what they bore before, and though the new owners go on paying the cess regularly under the new numbers, the old numbers are not struck off and the old owners are shown defaulters under them and are required to pay a cess which they are no longer bound to pay. So much for the mismanagement prevailing in the road cess office. The road cess law also stands in need of revision, because great oppression is sometimes committed under it. The law requires the owners whose names are recorded on the tauzi to submit returns within a due date, and provides for the infliction of a fine on defaulters for every day of default. Now, when there are a number of co-sharers on a tauzi, who have not opened separate accounts, a co-sharer who has submitted a return for his share in due time is fined for the default of other co-sharers. And nothing could be a greater injustice than this. In February last, a man owning a small portion of a lakhiraj received a notice informing him that as there was a delay of four days in submitting his return, he had been fined Rs. 2 at the rate of 8 annas per day. On receiving this notice he paid the fine without a murmur, but another notice was soon served upon him calling upon him to pay Rs. 87 as the amount of fine inflicted upon him for delay in the submission of returns by other co-owners! This provision of the law should be changed, and steps should be taken to overhaul the entire road cess administration. The people are paying the road cess regularly, and they very naturally expect that Government should put down every irregularity connected with its collection.

BURDWAN SANJIVAN
March 6th, 1894.

BANGANIVASI,
March 9th, 1894.

The Anglo-Indian press on Kachi
Khan's case.

5. The *Banganivasi* of the 9th March will have no objection to the granting of the demand of the Anglo-Indian press for the prosecution of the witnesses who deposed against Dr. Pearse. But if that is done it will be absolutely necessary to appoint able counsel on behalf of the accused, and it is hoped that the charitable Calcutta public will come forward and raise a subscription for that purpose. The writer cannot understand why the Government prosecutor was not engaged in the case in its first stage at Alipore. The villagers are unanimous that the soldiers attempted to break into Kachi Khan's house, and shot the latter on his attempting to resist them. But this version of the story was not at all referred to at the trial of the case in the High Court.

SANJIVANI,
March 10th, 1894.

Honorary Munsifs for the trial
of civil suits.

6. The *Sanjivani* of the 10th March cannot support the proposal of the North-Western Provinces' Government to appoint Honorary Munsifs, like Honorary Magistrates, to dispose of small and unimportant civil suits. Petty criminal cases may be disposed of by men not trained to the law, but a thorough legal training and great care are required in the trial of even the smallest civil suits. It is therefore not desirable to have Honorary Munsifs, especially when it is considered that Government makes a large profit from the law courts.

SANJIVANI.

The *Englishman* on the Pearse
case.

7. The same paper says that Dr. Pearse having been acquitted by the High Court, the *Englishman* newspaper is advising Government to prosecute the villagers of Chandikhola on the charge of having instituted a false case against the Doctor. This is excellent advice indeed, seeing that though Dr. Pearse has been acquitted, the murderer of Kachi Khan has not yet been traced! The *Englishman* asks Government if it will not punish the villagers, and if it will not take steps to protect people going out on shooting excursions from the attacks of village people. But seeing that it is the villagers who suffer most at the hands of soldiers and other Europeans going out a-hunting, and are sometimes killed like so many dogs and jackals by the latter, it is very strange that the *Englishman* should incite Government in this way against village people. However that may be, the writer will not be sorry if a case is instituted against the villagers of Chandikhola, for such a case is calculated to bring to light the real facts of the case. The writer is also anxious to see Dr. Pearse pose as prosecutor in such a case.

SANJIVANI.

Europeans and Natives in
hájut.

8. The same paper says that a native charged with murder, however respectable his position may be, is sent to *hájut* immediately after arrest, and is there treated like an ordinary unconvicted prisoner. But very different is the treatment received in *hájut* by European prisoners, as appears from the case of Ashford, the man who killed Hampana, the Guntakal gate-keeper. Ashford was taken to *hájut* in a second class hackney carriage, and was there supplied with the best delicacies and with a sofa. And it is said that a Government telegram instructed the jail authorities to pay these attentions to Ashford. Then, when Ashford was brought up before the Magistrate, he was provided with a chair. A native, whether guilty or innocent, when sent to *hájut* has to wear dirty apparel, eat coarse food, sleep upon ordinary mats, and when brought before the Magistrate, has to remain standing like an ordinary criminal till the end of his trial. Is this difference of treatment calculated to impress on the people the maxim that the law makes no difference between man and man?

SANJIVANI.

The trial of the Guntakal case.

9. Referring to the trial of the Guntakal case in the Madras High Court, the same paper observes that the Chief Justice and the special jurors implicitly believed the story of the defence as true, though the evidence given by Ashford and his five companions conflicted with each other inasmuch as some of them said that Hampana had a knife, whilst others said that he had a bamboo in his hand, when he attacked them. But leaving these inconsistencies aside, and assuming that the story of the defence gave the true version of the case, namely, that Hampana had arranged with the soldiers to introduce them to the females for an immoral purpose, and that when the soldiers arrived at his door, he demanded a higher price from them, and that a quarrel ensued in consequence,

and the soldiers probably tried to enter Hampana's house by force, one still fails to understand what right the soldiers had to try to enter his house by force. Under the circumstances, Hampana was perfectly justified in resisting the soldiers. The soldiers' plea of self-defence was really a ludicrous one, for it was not they, but Hampana, who got an occasion and a right, under the circumstances, to act in self-defence. Neither the Judge nor the jury, however, took any notice of these facts, but believed as gospel truth all that the soldiers said. The miscarriage of justice in this case is greatly exercising the public mind in Madras. But strange to say, it has given great satisfaction to the Anglo-Indian Press. The moral degradation of the Anglo-Indians, as proved by this, is really a painful thing.

10. A Khulna correspondent of the *Bangavasi* of the 10th March says that lately Mr. Westmacott, Commissioner of the Presidency Division, issued an order prohibiting all Magistrates in the Khulna district from granting bail in those cases in which the granting of bail depends on the Magistrate's discretion. Has not the Commissioner, in issuing such an order, interfered with the judicial independence of the Magistrates?

BANGAVASI,
March 10th, 1894.

Mr. Westmacott's interference with the judicial independence of Magistrates. 11. The *Dacca Prakash*, of the 11th March, has the following about Mr. Jenkins, Magistrate of Dacca:—

DACCA PRAKASH,
March 11th, 1894.

Mr. Jenkins, Magistrate of Dacca. No native of this country can become a District Magistrate without losing his caste by reason of his making a journey to England, passing the Civil Service Examination, and attaining a high standard of education. But thanks to Mr. Jenkins, natives can wield all the powers of a Magistrate simply by becoming the amla of his office. Mr. Jenkins only disposes of petitions, and the rest of his work is done by his amla. The thanks which he receives from Government for his administrative work are therefore due to his amla, while the credit for hunting in the Bhowal forests and such like things is entirely his. But the delegation by him of all his powers to his amla often results in great public inconvenience. There are three Assistant Magistrates and five Deputy Magistrates in Dacca, and cases are so unequally distributed among them by Mr. Jenkins' amla, that while the *sahebs* get through their work by two or three hours' labour in the day, some of the Native Deputy Magistrates have to work from early dawn to nightfall. The amla fear to send large numbers of cases to the *sahebs*, so much of what they ought to do has to be done by the native *hakims*, who are consequently over-worked.

DAINIK-O-SAMACHAR CHANDRIKA,
March 15th, 1894.

12. The *Dainik-o-Samachar Chandrika* of the 15th March is very glad that Babu Kedar Nath Roy has been appointed District Judge of Hooghly, and thanks Sir Charles Elliott for making the appointment.

(d)—*Education.*

13. The *Banganivasi* of the 9th March complains that at the recent University examinations Babu Trailokya Nath Banerji, Assistant Registrar, ordered only two pieces of blotting paper to be given to each candidate. The writer knows that this order was rigidly executed in the case of candidates who had their seats in the Hare School, though he cannot speak for the other places where seats were arranged. Was it right on the part of the University authorities to put the candidates to such inconvenience, after having received from them the full fees prescribed for these examinations?

BANGANIVASI,
March 9th, 1894.

Supply of blotting paper at the recent University examinations. 14. The *Bangavasi* of the 10th March has heard that as in former years, so this year too, questions were set at the F.A. and B.A. examinations from portions of the text-books not appointed to be read. Is it because there are moderators and a Board of Examiners to check the question papers that such mistakes occur so regularly year after year? The University authorities seem to be dead to all sense of decency, and are indeed quite incorrigible.

BANGAVASI,
March 10th, 1894.

(e)—Local Self-Government and Municipal Administration.

CHINSURA
VARTAVAHAN,
March 11th, 1894.

15. A correspondent of the *Chinsura Vartavaha* of the 11th March thus writes from Bhatpara within the jurisdiction of the Naihati Municipality:—

Sanitation within the Naihati Municipality.— The erection of a jute-mill and a paper-mill at Kagnara has nearly doubled the population of Bhatpara and led to a large increase of its municipal taxation. But this increased taxation has resulted in no corresponding advantage to the residents. No attempt has been made to improve the sanitary condition of the place. It is doubtful whether even one-half of the money paid by the people of Bhatpara is spent for their benefit. All the provisions of the municipal law are being enforced in the village, and the latrine rate is being collected even from people who have got no privies in their houses. Municipal oppressions like these so exasperated the people that at the last election some among them wanted to get a *muchi* (a person of the shoe-maker caste) elected a commissioner. The return of the old chairman and vice-chairman at the election has reassured the people, who think that their wants will now be attended to. There are no good tanks at Bhatpara and people have to use the river water. But the municipal rule prohibiting the pollution of the river water by throwing the dead bodies of animals into it is not now enforced. Since the opening of the paper-mill at Kagnara, there have been a large number of deaths from cholera and bowel-complaints at Bhatpara and the villages near it. On enquiry, the writer traced these deaths to the pollution of the river water by the mill people, who habitually throw into the river the clothes worn by cholera and small-pox patients and all sorts of house sweepings. The authorities should look to all this.

DACCA GAZETTE,
March 12th, 1894.

16. The *Dacca Gazette* of the 12th March greatly disapproves of the election of Babu Iswar Chandra Sil Bahadur as Chairman of the Dacca Municipality, instead of Babu Iswar Chandra Das, a man noted for his sense of justice, ability and experience. Iswar Chandra Sil Bahadur will be a *johukum* Chairman, and the writer is therefore extremely anxious for the future of the municipality.

SOM PRakash,
March 12th, 1894.

17. A correspondent of the *Som Prakash* of the 12th March says that the municipality of Santipore is the largest of all village municipalities in Bengal. It has a population of nearly 40,000 and an income of nearly Rs. 20,000.

The Chairmanship of the Santipore Municipality.— Some people are now trying to get a non-official chairman for the municipality, and considering its extent and importance it certainly deserves to have one. Those who say that men able to do the duties of a chairman are not available in Santipur, must be regarded as enemies of their country; for if such men are available in Ranaghat, which is a much smaller place, they should not be wanting in a place like Santipur. But then, considering the prevalence of party-spirit here, a non-official chairman is not likely to be successful in doing his duty smoothly without encountering much opposition. The Magistrate of Nadia will shortly pay a visit to Santipur to decide the question, and it is hoped that his decision will be arrived at after a due consideration of all the circumstances of the case.

(g)—Railways and communications, including canals and irrigation.

SANJIVANI,
March 19th, 1894.

18. The *Sanjivani* of the 10th March cannot understand by what right tolls are collected by private individuals on boats passing through the District Board's canal from Magrahat station to Jaynagar in the 24-Parganas district. At Magrahat toll is at present collected by the amla of Babu Nabin Chandra Ganguli, a Subordinate Judge, who is now the owner of the *hât*, and at Jaynagar, at the Kulpi road ghât, toll is collected by one Akshay Matilal. If anybody has a right to collect tolls on this canal it is the District Board, and the writer hopes that either as Chairman of the Board or as District Magistrate, Mr. Collier will see that these illegal collections are stopped. The writer has been astonished to see Babu Nabin Chandra Ganguli, a Government servant, permitting such an illegal collection by his own men.

(h)—General.

19. The *Burdwan Sanjivani* of the 6th March refers to the deficit in the BURDWAN SANJIVANI,
budget, and remarks as follows:—

The question of the cotton
duties.

Government can easily meet the deficit by imposing a duty on imported cotton yarns and fabrics, but it is afraid of the weavers of England, and dares not do anything which is likely to injure their interests. Even the Secretary of State and the Government at home are afraid of these men. But the writer is unable to see how the levy of a duty on imported piece-goods will injure their interests. India has now ceased to manufacture cotton yarn and nearly ceased to manufacture hand-made cloth, and as her mills do not turn out such cotton fabrics as are used by her people, she must depend on English weavers for her supply of the same. Thus a duty on imported piece-goods must ultimately fall on the people of India who use these goods. Again, as the Indian mills do not manufacture such fabrics as are imported from England, English weavers need not fear that a duty on those fabrics will, by increasing their price, give Indian mill-owners an advantage over them.

March 6th, 1894.

20. The *Sahachar* of the 7th March refers to the deficit in the budget and makes the following remarks:—

The deficit in the budget, and
the question of the cotton duties.

Lord Lansdowne never paid any heed to public opinion in this country; and not satisfied with largely increasing the military expenditure, he gave away 1½ crores of rupees on the eve of his departure as compensation allowance to the European and Eurasian servants of Government. Now the writer is unable to see why Eurasians should at all get these allowances. As regards the Europeans, many are getting them, though they have got no one in England to make remittances to. There are also instances in which the allowances are being dishonestly appropriated. The writer now prays to Lord Elgin in the name of the country to discontinue allowances, the granting of which has caused intense public dissatisfaction. He also considers it desirable that a rule should be framed under which all Indian appointments made in England should have rupee salaries attached to them, and that all Indian officials from the Governor-General downwards should be brought under the operation of that rule. A duty should be levied on imported cottons, for Natives and Europeans are all in favour of such a duty, and even the *Pioneer* is recommending its imposition. In introducing the Tariff Bill, Mr. Westland said a few words in defence of the policy of exempting Manchester goods from duty, but those words had no ring of sincerity about them and Mr. Westland himself knew that nobody would take them seriously. According to him, as cloth is now manufactured in the Native States, it will be difficult to levy a duty on such cloth when imported into British territory. But does not Government levy a duty on salt manufactured in those States and imported into British India? The fact is that as the finer cotton fabrics are nowhere manufactured in India, the imposition of a duty on such fabrics will in no way injure Manchester interests. Here, then, is the spectacle of the ministry of a powerful Empire manufacturing, for the sake of a few votes, false arguments with the object of preventing the embarrassed Government of India from raising a much-needed revenue. The proposed cotton duties will be paid by the people of India and will in no way check the importation of Manchester goods, and in imposing them Government will not lay itself open to the charge of protecting Indian industries. All India, from the Himalayas to Cape Comorin and from Peshawer to Bhamo, is in favour of the imposition of these duties. So, if Lord Elgin takes up a firm attitude, the merchants of Manchester will only howl for a few days and then give way. England's fiscal policy towards her dependencies has always been a stain on her reputation and, like India, Ireland has also to suffer in consequence of it. The proposal to exempt cotton goods from duty has displeased Natives and Europeans alike, and Government should remove the cause of their dissatisfaction. England's power in India rests on the contentment of the people, which is, therefore, of far greater importance than the Lancashire votes. If Government does not reimpose the cotton duties at the present juncture, Indians and Anglo-Indians will be obliged to unite for the purpose of wresting the power of taxation from its hands.

SAHACHAR,
March 7th, 1894.

SAHACHAR,
March 7th, 1894.

21. The *Sahachar* of the 7th March says that in view of the increased number of shooting accidents, Government should prohibit European soldiers from going out a-hunting.

Shooting accidents and soldiers out a-hunting. If the soldiers can manage to enjoy a little outdoor recreation without committing any acts of oppression, let them be permitted to do so. All accidents may be avoided if on reaching a village soldiers are required to call upon its headman to show them the way they should take, so that they may not trespass on musjids, mandirs and private dwelling-houses. As things now stand, the accidents complained of are traceable to young soldiers, whose stay in the country has been short, and who have learnt to despise natives from their perusal of Anglo-Indian papers. And the acquittal of offenders charged with native murders has not tended to improve matters in this respect.

DARUSSULTANAT AND URDU GUIDE,
March 8th, 1894.

22. The *Darussultanat* and *Urdu Guide* of the 8th March has the following:—

The cow killing circular. In his Agra speech, Lord Lansdowne said that Government is anxious to respect the rights of the different Indian communities. But if Government had at all a regard for the rights of all classes of its subjects, it would have been necessary for it to withdraw the cow-killing circular.

The circular will not only put Musalmans to unnecessary difficulties in the practice of their social and religious observances, but will also have the effect of lowering Government in the estimation of a subject people who openly denounce it in their public speeches.

Government knows these valorous men, and is also fully aware that in times of danger they can abuse the authorities, keeping themselves concealed in their houses. But the National Congress is feared by Government and the official class in this country.

The duty of the Congress Committee in England is to denounce the Indian Government and its subordinate officials in Parliament. If a first-class Hindu *budmash* is convicted by a judicial officer, a question will at once be asked in Parliament, with the result that the Government of India will be directed to reconsider the case. All this has emboldened the Hindu community to denounce the Government of India in their public speeches. The Hindus themselves quarrel with their Mussalman neighbours and then complain and abuse Government, and afterwards create an agitation in Parliament with the help of the British Congress Committee. Under these circumstances, how can it be expected that Sir Charles Elliott will not seek to please the Hindus? It is probable that His Honour is afraid that if he goes against the Hindus he will lose his reputation as an administrator.

HITAVADI,
March 8th, 1894.

23. The *Hitavadi* of the 8th March strongly objects to the Finance Minister's proposal to exempt piece-goods from the proposed import duty. India will gain nothing by propitiating the Manchester weavers. Why,

The question of the cotton duties. then, is Government so anxious to propitiate them? Perhaps, in trying to humour them, Government is acting from a purely selfish motive, for it is aware that its very existence depends on the Manchester votes. The writer does not see much force in the argument that the imposition of an import duty on European piece-goods may be characterised as an attempt to protect the Indian cloth industry. For where is the harm if a country tries to protect its own industries by protective duties? The exclusion of the Manchester goods from the proposed tariff has caused universal dissatisfaction in the country. Again, in view of the present embarrassed condition of the finances, the newly granted exchange compensation should be discontinued. Surely it is the duty of a Government, which has the good of its people at heart, not to overlook their views in a matter like the present. The policy of sacrificing Indian interests to those of England and of the English people is fraught with very serious danger, as one calculated to cause disaffection in the country, and Government should therefore abandon it. The *Capital* newspaper's remarks on the subject are then quoted with approbation.

SUDHAKAR,
March 9th, 1894.

24. The *Sudhakar* of the 9th March says that Government's reply to Government's reply to the Muhammadan memorial about the cow-killing cow-killing circular. the Muhammadan memorial about the cow-killing circular is intelligible to none but the Chief Secretary. Not a single question asked in the memorial

has been satisfactorily answered. The *Amrita Bazar Patrika* and other Hindu papers are very glad that Government has given such a reply. It is difficult to understand why a just ruler like Sir Charles Elliott is interfering with the social and religious rights of the Muhammadans. The mystery at the bottom of the matter is wholly inexplicable. The Muhammadan community ought to submit to His Honour a fresh memorial on the subject. If they do so, His Honour will, it is hoped, accede to their request.

25. The *Bangavasi* of the 10th March says that formerly the annual Administration Report for Bengal used to contain a few words about the newspapers. But of late years all criticism of the press has been dropped,

The press in the annual Administration Report.
there being only a mention of it in the course of the review of education. This year the matter has been made worse, and the report contains not even a mention of the press. This attitude of dislike towards the press—an institution purely English in origin, and fostered in this country by the English rulers themselves—is perfectly unintelligible.

26. The same paper acknowledges receipt of the Annual Administration Report for Bengal for the year 1892-93, but complains that it does not regularly receive all official papers which it is entitled to obtain, and

Supply of official papers to the Bangavasi.
which are regularly supplied to the Anglo-Indian press. For instance, it has not yet obtained a copy of the Census Report for 1892, though that document was long ago supplied to the Anglo-Indian press. It is hoped that the authorities will enquire into this irregularity in supplying official papers to the *Bangavasi*.

27. The *Sanjivani* of the 10th March has no objection to the imposition of duties on articles consumed by the rich and the middle class people, but the writer is astonished at the proposal to impose duties on the very necessities

The question of the import and export duties.
of life of the poor. Lord Elgin is earnestly entreated to prevent this ill-considered action of his counsellors. The poor people in this country are quite illiterate and they do not know how to represent their grievances to Government, so they will be completely undone if Government does not take pity on them. According to Sir William Hunter forty lakhs of poor people in India get only one meal a day, and the writer knows that the only thing with which they can season their rice is a bit of salt and a few chillies. But salt has been already taxed, and now a tax is going to be imposed on chillies too. Indeed, all the necessities of a poor man's life, namely, oil, salt, chillies, turmeric, ginger, onions, garlic, and betel-nuts, have been included in the Tariff Bill, and not even the very implements of husbandry have been exempted from duty. On the other hand, an export duty has been imposed on rice, the only article which the poor raiyat exports to foreign countries. So, if the duty tells upon this export, the raiyats will be the only party to suffer. Again, rice has been made dutiable, but tea, which is exported in large quantities from this country, enjoys exemption. And the reason of this is that the tea-planters are mostly Europeans who would be sure to agitate against an impost on the article they manufacture and export. Tea is not among the necessities of life; besides, its manufacturers make a good profit out of the business. An impost on such an article would have been the least harmful of taxes. But the authorities will impose no duty on it, but have proposed to tax rice, by the export of which the poor raiyat makes a livelihood. Another exemption from the Tariff Bill is the cotton goods. Poor people indeed require cotton cloth, but the exemption has been made, not out of any consideration for them, but from a fear of Manchester. Mr. Westland's plea for not imposing a duty on cotton goods is most untenable. If a duty is imposed on such goods brought by sea, it would also be necessary to tax cotton goods produced by the mills in the Native States and imported into British territory, which Mr. Westland thought would be no easy task. But does not the same argument apply to many other articles of import which have been subjected to duty, but which are also produced or manufactured in this country? Considering that the Indian mills turn out only coarse fabrics, Mr. Westland, if he had really any intention to tax cotton goods, might have imposed a duty only on the finer fabrics.

BANGAVASI,
March 10th, 1894.

BANGAVASI.

SANJIVANI,
March 10th, 1894.

The Europeans, both official and non-official, are strongly protesting against any raising of the rate of the income tax. And, though they are pleading in the name of the people, it hardly needs pointing out that the tax is more objectionable to themselves than to the people, only two lakhs of whom, out of a total population of, say, twenty crores, that is to say, only one in a thousand, have to pay it. The Europeans are loud in their demand for indirect taxation, because such taxation falls wholly on the people and does not affect themselves in the least. But those who are making this demand ought to answer to themselves whether it is nobler to impose a tax, however small, on 19 crores and 98 lakhs of half-starved people, than to levy a tax, albeit a heavy one, on two lakhs of well-to-do people. Taxes to be equal in their incidence on the rich and on the poor must be assessed according to the tax-payers' circumstances, and it is nothing short of cowardice to impose a tax on the poor and exempt or as good as exempt, the rich.

The writer requests the people of the whole country to petition Government to substitute direct for indirect taxation, that is to say, to substitute an enhanced and well-graduated income-tax for the proposed import and export duties. An agitation with this object in view would be sure to bear fruit. There can be no question that the proposed indirect taxation will fall mainly on the poor. Ram Kanta, a poor labourer, wants some sago for his little daughter, who is suffering from fever. He must not only lose his day's wages for having to go to a distant bazar to get it, but he must also pay for it its price *plus* the duty of five per cent. Will not this be something monstrous? Ram Kanta will not, of course, know of his having to pay a duty on sago; but are those people made of human flesh and blood who are advocating the sucking of his blood by indirect taxation?

DAINIK-O-SAMACHAR
CHANDRIKA,
March 11th, 1894.

28. The *Dainik-o-Samachar Chandrika* of the 11th March asks, if Government is really willing to prevent fraudulent recruitment of coolies, why has it refused the prayer of the Indian Association to permit their representatives to inspect cooly depôts? Government ought not to have listened to the unjust objections of the owners of depôts and cooly contractors in the matter and it ought to have rejected the report of Babu Kisori Lal Banerji, Embarkation Agent, Goalundo, as one submitted by a person not in his senses.

DAINIK-O-SAMACHAR
CHANDRIKA.

29. Referring to the exclusion of cotton goods from the new tariff, the same paper observes that Her Majesty's Government ought to declare in plain language that India is nothing more or less than a field to be looted

Exemption of cotton goods from import duty.

by England. It is really strange that those, who can knowingly do so much injury to India, merely for the sake of a few votes, should profess to follow the principles of equity and justice in the administration of this country. Although the Tariff Bill is passed, still the Government of India ought to strongly object to the order of the Home Government. And if it does so, but does not succeed, it will still be doing justice to India. Neither the noble Lord Elgin nor his Councillors ought to tamely submit to the unjust order of the home authorities. If, on the present occasion, His Excellency does not show his courage and love of justice by strongly fighting for India, he will lead the people of India to think that he too has come out to this country to advance the interests of England only.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 12th, 1894.

30. Referring to the exclusion of cotton goods from the new tariff, the *Dainik-o-Samachar Chandrika* of the 12th March observes that Her Majesty's Government is determined to satisfy Manchester by every means in its power. The *Standard* says that if Manchester is not pleased the administration of India will become impossible. Verily the people of India are the subjects of a number of weaver-kings.

SULABH DAINIK,
March 12th, 1894.

31. Referring to the exclusion of cotton goods from the new tariff, Lord Elgin and the cotton duties. the *Sulabh Dainik* of the 12th March writes as follows:—

It was hoped that Lord Elgin would oppose the unjust order of the Home authorities. But it is now clear that the Secretary of State for India is the real ruler of this country, the Viceroy being only an instrument in his hands. Lord Elgin is therefore not to blame for the measure.

But if he had shown his courage by insisting on the inclusion of piece-goods in the new tariff, he would have done something quite becoming his godlike heart. From his speech in Council he appears to have tried to please everybody. But a man of experience like His Excellency ought to know that "he who tries to please everybody pleases none."

32. The *Dainik-o-Samachar Chandrika* of the 13th March says that the statement made in Council by Lord Elgin and the Finance Minister, that if the Indian Tariff Act proves insufficient, Her Majesty's Government will

The question of the cotton duties. not object to the imposition of an import duty on cotton goods, will not reassure the public. The official members ought to have insisted upon the inclusion of cotton-goods in the new tariff. And even if they had failed in their object, their failure itself would have taught a good lesson to the Government at home.

DAINIK-O SAMACHAR CHANDRIKA,
March 13th, 1894.

III.—LEGISLATIVE.

33. The *Saraswat Patra* of the 3rd March does not take exception to the object of the Criminal Procedure Code Amendment Bill, but apprehends that, if it is passed into law, then in every riot case, the moment a witness

The Criminal Procedure Code Amendment Bill. will come down from the witness box, he will be prosecuted for not having given previous information of the occurrence. There is, therefore, no knowing how large will be the number of those who will fall into the clutches of the police on the occurrence of a riot, whilst it is far from certain that the increased rigour imparted to the law will put a stop to the occurrence of riots.

SARASVAT PATRA,
March 3rd, 1894.

34. The *Sulabh Dainik* of the 9th March considers it likely that the The Criminal Procedure Code proposed amendment of the Criminal Procedure Amendment Bill. Code, requiring the general public to give information of riots and unlawful assemblies, will open the door to much police oppression. There are police spies in every village, and what guarantee is there that they will not harass innocent people under shelter of the proposed law? No serious occurrence ever escapes the notice of the police even under the existing law, and it is not necessary that smaller incidents should come to its notice. These latter had better be taken cognisance of by the panchayet or village headmen, and disposed of by them. For the fewer the number of cases that come into court, the better for the people. The proposed amendment being calculated to widen the doors of the Criminal Courts, Government should consider well and carefully before passing it into law. The existing law is sufficient to meet the ends of justice in cases of riot and unlawful assembly, and it requires no amendment or alteration.

SULABH DAINIK,
March 9th, 1894.

35. The same paper says that the object of Sir Mark Stewart's question in The enquiry about the Hon'ble Babu Surendranath Banerji. Parliament regarding Babu Surendranath Banerji, of which he has given notice, is evidently to force Babu Surendranath's retirement from the Bengal Council. But without prying deeply into Sir Stewart's motive in putting the question, it is to be asked if he was sleeping for the last twenty years. Babu Surendranath has been serving Government for a good many years in the capacity of an Honorary Magistrate, and why was not the question relating to the manner of his dismissal from Government service raised during all that time? Considering that Babu Surendranath's return to the Bengal Council is causing the Government much trouble, the writer feels sure that Sir Mark Stewart's inspiration came from the authorities in this country. But the question will in no way harm Babu Surendranath. Indeed, the manner in which Babu Surendranath has devoted himself to his duties as a member of the Bengal Council would have elicited the highest praise from Government, if it had desired the presence of really useful members in the Council, and not merely of members who can say "ditto" to whatever it itself says. Will Sir Charles Elliott encourage this narrowness of spirit in his Government, and has he not been pleased at getting the services of a man like Babu Surendranath? Did he not himself sanction Babu Surendranath's appointment to the Council? Why then such a question to-day? It is to be hoped that Sir Charles Elliott's Government, which has already done many ill-considered actions, will not persist in worrying Babu Surendranath.

SULABH DAINIK.

SUDHAKAR,
March 9th, 1894.

36. The *Sudhakar* of the 9th March says that Government answers the questions which are put in the Bengal Council so curtly that it is useless to ask them at all. The Secretaries attach no importance to them, and appear to dispose of them somehow or other. This appears clearly from the Government's replies to the questions regarding the Mahestola oppressions, the Presidency Commissioner's election circular, and the case of the Joint-Magistrate, Mr. Lang. It is to be regretted that Government considered those questions to be without foundation, and saw no necessity of making enquiries into the matters touched by them. If the people get no remedy at the hands of Government against the high-handed acts of its subordinates, even when its attention has been called to them, it is difficult to see what benefit will be derived from the interpellation right.

BANGAVASI,
March 10th, 1894.

37. The *Bangavasi* of the 10th March says that the Prisons Bill has been passed into law, without the report of the Select Committee being published in the *Gazette* for the consideration of the public. If the authorities mean to act in this arbitrary way, what is the use of publishing Bills at all ?

BANGAVASI.

38. The same paper has the following:—

The Bengal Sanitary Drainage Bill. There are many strange provisions in the Sanitary Drainage Bill. One of these is that, before obtaining the consent of the people of the locality whose drainage is to be improved, or of the District Board within whose jurisdiction the place to be drained is situate, Government will make the necessary survey, plans, and estimates at its own expense, and then submit the scheme for the District Board's sanction. If the District Board consents to the proposal, well and good. If not, all the expenditure incurred will have to be paid by it. Is not this a very odd arrangement? If the authorities act in this way, to whom are the people to represent their grievances? The Bill should on no account be passed into law. But if the Lieutenant-Governor insists on passing it, it should not be passed before provisions like the above have been modified. It is to be hoped that the members of the Select Committee will do their best to alter this section.

SAMAJ-O-SAHITYA,
March 11th, 1894.

39. Referring to the Sanitary Drainage Bill, the *Samaj-o-Sahitya* of the 11th March says that the just Government ought to lay the burden of the proposed taxation either on the Railway Companies or on the Public Works Department, or on the mufassal municipalities, but not on the zamindars and poor raiyats. The writer has been hearing for some time that it is the badly constructed railways and public roads that have closed the natural outlets of water in the country. That being the case, one man ought not to be punished for the fault of another. Already the burden of taxation on the poor raiyats is too heavy for them.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 13th, 1894.

40. The *Dainik-o-Samachar Chandrika* of the 13th March says that in the course of the debate in the Indian Legislative Council on the Civil Procedure Code Amendment Bill, Sir Anteny MacDonnell repeatedly declared Sir Charles Elliott out of order. Sir Anteny's object in doing so was to put the Lieutenant-Governor out of countenance. The *Amrita Bazar Patrika* compares this to a Greek meeting a Greek, and the writer compares it to one bull meeting another.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 14th, 1894.

41. The *Dainik-o-Samachar Chandrika* of the 14th March has the following:—

The Imperial Legislative Council in the question on cotton duties.

Man lives to learn and to see. At last Saturday's meeting of the Indian Legislative Council the big members of that assembly showed and taught us many things. And many of our contemporaries, too, in the press have been since then doing the same.

The lesson has been taught us by the Finance Minister that acts that ought not to be done have to be done through fear of superior authority, while acts that ought to be done cannot often be done for the same reason. Mr. Westland is convinced that the cotton duties should be imposed, but he has been unable to impose them for fear of the Home authorities. He is convinced that their non-

imposition will dissatisfy the people of India, and yet for fear of the authorities in England he has been obliged to dissatisfy them.

Mr. Lee-Warner is satisfied that it is wrong not to impose the duties; that it is the duty of all the members of the Legislative Council, official or non-official, to vote, as they have a right to vote, for or against legislative measures according to their own independent judgment; but what he openly says is that when a duty on cotton goods is not likely to receive the sanction of Parliament, when it is the decision of Parliament that the Home Government will have to be guided by, it is clearly the duty of the Government of India to respect the views of Parliament. So, though the imposition of a duty on cotton goods would be consonant with justice and morality, Mr. Lee-Warner has shown by humouring the British Parliament what his respect for justice is. He has taught us many things.

The expression approved by Parliament means approved by only a number of members of Parliament. For it can never be that all the members of Parliament are opposed to the imposition of an import duty on cotton goods. And the question now is, are the authorities in this country, the official members of the Legislative Council, in duty bound to accept the decision of only one of the great Parliamentary parties? If that were the rule, how could the authorities in this country oppose the proposal regarding the simultaneous Civil Service examination, which was carried in Parliament by one of the parties? Why could not that which has been done in the case of these cotton duties be done in the case of the Civil Service examination? Hence it is that we say that man lives to learn and to see.

And it is a most strange lesson that Mr. Clogstoun has taught us. The whole country, the entire official body, including even the Finance Minister and the Viceroy have declared their belief that the imposition of a duty on cotton goods would be welcomed by all classes in this country, but what Mr. Clogstoun says is that the Indians will be pleased if such a duty is not imposed. What is conscientiousness, if not such? Mr. Clogstoun has taught us a good deal.

We shall never forget the lesson and the exhibition of rectitude to which we have been treated by General Brackenbury, the Military Member of the Viceroy's Council. The General would have felt himself constrained to resign if the order had gone forth for reducing the army and frontier expenditure, for it is his firm conviction that retrenchment in these directions would be sure to cost England her Indian empire. But non-imposition of the cotton duties will only dissatisfy the thirty crores of the Indian people, and that surely is not a matter which can cause him fear or uneasiness. And so no violence was done to his moral sense. Some of those who are opposed to the imposition of cotton duties are of opinion that only such legislation should be undertaken as will promote the interests of both England and India, and that neither the Government of India nor its officials should advocate any measure which may be calculated to benefit India and injure England. Indeed, we have much to learn from those who can really believe that the imposition of cotton duties will injure the interest of the whole English people. Everybody understands that but for the Lancashire votes the Ministry would not have prohibited the imposition or raised the plea that the imposition would injure England. Without the Manchester votes, the Ministry will be unable to remain in office or to conduct the administration. It is therefore proper that to secure those votes injury should be done to India. Men like General Brackenbury have expressed their concurrence in this view and shown their sense of justice, thereby giving us an excellent opportunity of learning what we did not know before.

Before leaving this country Lord Lansdowne said that none of the great political parties in England should give any such order as might injure the interests of India. And it behoves Lord Elgin to consider whether if any such order is really given, the Viceroy and his Council should obey it. His Excellency hopes that should the necessity arise, the authorities in England will of their own motion agree to the imposition of the cotton duties. But when will the necessity arise if it has not arisen at this time of financial deficit and disaster? It is true that if the duty had been imposed the Ministry and the Secretary of State for India would have, for fear of Lancashire, disapproved of the measure; it is true that if such a law had

been passed in India and vetoed by the Home Government, there would have resulted a temporary dislocation of Indian trade and commerce, but still some advantage in the long run would have been gained. There can be no manner of doubt that a public announcement of the fact that a measure supported by the whole Indian population and duly passed by the Government of India had been vetoed by the Home Government for fear of Lancashire would have been of great use to this country. English statesmen never tire of saying that India is governed in the interest of her own people. The vetoing in England of an Indian tariff law taxing English cotton goods would have shown to the whole world how truthful and conscientious the British Government is. And that would have been a distinct gain to India.

The result of the debate in the Legislative Council on the question of the cotton duties has produced a change in the views of certain Anglo-Indian newspapers like the *Englishman* regarding the constitution of that Council. These papers are no longer anxious to see a preponderance of the official element in that assembly.

There is also much to learn from the attitude of those who are now expressing regret at the fact that everything in India has to be done at the bidding of the authorities in England. But the men who received with joy the mandate of the Home authorities to pass the Consent Bill are also the men who are now indulging in angry bluster over the fact that at the bidding of the Home Government cotton goods have had to be exempted from taxation. If, at the time of passing the Consent Bill, the authorities had listened to the advice of this paper and refused to obey the order of the Ministry to pass that measure, the law would not have been passed, while a lesson and a warning would have been given to the Home Government.

The Government of India has through its own fault brought all this trouble and difficulty upon itself. It ought to have protested, as it ought to protest still, against the present unjust order of the Home Government. If the Government of India had resolved not to obey any unjust order of the Secretary of State, that authority could never have now disapproved of the imposition of a duty on cotton goods, nor would the Government here have found itself so much discredited before its subjects. In that case the Government here would not have found itself compelled to do what it knows to be wrong, and nobody would have found it necessary to support, by means of such dishonest advocacy, such an act of injustice. India can bear everything, and it is not for her that we are concerned. We will not complain even if she ceases to be. But what really pains us is that we have to see the scandalous exhibition which the authorities have made of themselves in this matter.

VI.—MISCELLANEOUS.

DARUSSALTANAT AND
URDU GUIDE,
March 8th, 1894.

A meeting of Hindu Government
servants to prevent cow-slaughter.

to take every possible step to prevent Musalmans from slaughtering cows on the occasion of the *Bugr-id* festival.

HITAVADI,
March 8th, 1894.

Government in the cow slaughter
question.

42. A correspondent of the *Darussaltanat and Urdu Guide* of the 8th March, writing from Purnea, says that, on the 27th February last, a meeting of Hindu officials and their amla was held at Purnea, at which it was resolved to take every possible step to prevent Musalmans from slaughtering cows on the occasion of the *Bugr-id* festival.

43. The *Hitavadi* of the 8th March says that the local officials are arresting only innocent Hindus in connection with the Yeola riot, and resorting to all means, fair and foul, to prove that the Hindus were solely responsible for the affair. Now the writer is unable to see what they will gain by making this out. The Government of Bombay should grant the prayer of the Hindu memorialists on the subject of the Yeola affair. In all cow-killing quarrels the attitude of Government should be a strictly neutral one, but unfortunately the European officers of Government being beef-eaters themselves do not see anything wrong in cow-slaughter, and are apt to ridicule as superstitious the strong feeling which the Hindus entertain on the subject. Recently the Government of Bengal, after much thought, issued a circular in a spirit of compromise on the subject of cow-slaughter. But directly the Musalmans began to take exception to it, His Honour got confused and showed signs of giving way. This shows that Government, though it cares very little for

Hindu discontent, fears to excite dissatisfaction among the Musalmans, and is therefore prepared to grant even their unjust and unreasonable demands. Grant, by all means, the prayer of the Musalmans, nay, of any section among them if it be a proper and a reasonable prayer, but if it be mere *abdar*, be firm, and waver not. Reference is then made to the Bihar indigo planters' memorial to the Government of India on the subject of cow-slaughter, and the following remarks are made:—Every impartial man must endorse the statements which have been made in this memorial. Government's duty in the matter is clear, but if it chooses not to do that duty, it is sure to encounter dangers and difficulties in its way, and will have to hold itself solely responsible for the result.

44. A correspondent of the same paper says that quarrels between Hindus and Musalmans have of late become common in

The cow slaughter quarrels between Hindus and Musalmans. Bihar, and both the peoples are more or less to blame for this. Some time ago, some Musalmans tried to slaughter a cow in front of a Brahman's house at Gaya. The Brahman protested, and that made the Musalmans angry, and they made preparations for slaughtering the animal on the following day, and challenged the Hindus to resist them. The latter called in the aid of the police, and a riot ensued in which the Hindus took the side of the police. Since then quarrels between the two peoples have become common. The other day, at Saharghat, some Hindus were taking the image of a god through a road. As they neared a musjid, the Musalmans obstructed the way and told the processionists to take a different road. But the latter declined to do so, whereupon the Musalmans broke the image and the Hindus retaliated. In this case, though the Musalmans began the quarrel, the Hindus were not absolutely free from blame, for a little forbearance on their part would have prevented the bloodshed which followed.

45. A correspondent of the *Sanjivani* of the 10th March writes as follows:—

The cooly question.

The correspondent's twenty-two years' experience in tea plantations in Assam enables him to say that the condition of the coolies, instead of improving, is becoming worse every day. Indeed the coolies in the tea-gardens fare worse than the prisoners in the jails. A prisoner can return home when he has served out his term of imprisonment, but a tea-garden cooly, after he has once set foot in Assam, can never in his life hope to see home again. The prisoners in the jails are given two meals a day, but the coolies in the tea gardens never get two meals. Prisoners are made to labour according to some rules, but there is no rule to regulate the labour of tea garden coolies. And over and above all these disadvantages, tea-garden coolies are very often subjected to hard corporal punishments. It is for these reasons that mortality is heavy among coolies, and large numbers of them often fly away from the gardens. A disease called *baii-beri*, which is very prevalent among tea-garden coolies, often carries away large numbers of them, and it is well known that the disease is brought on by short nourishment. There is a rule that male coolies should get per head a salary of Rs. 5 per month per head, and female coolies should get Rs. 4 per head; but, as a matter of fact, male coolies get only Rs. 2 and female coolies Re. 1-8 per head per month. And they are paid so poorly in order to prevent them from making savings sufficient to enable them to give up their work after a few years.

The public are probably only aware of the fraudulent recruitment of coolies by *arkatis*, but know nothing of such recruitment by *sardars* of gardens. The manager of every tea-garden in Assam every year sends out about 100 to 150 sardars to recruit coolies, promising to pay ten or fifteen rupees for each cooly brought in. The sardars are also provided with means to dress themselves well, in order to present an alluring appearance of life and earning in a tea-garden. If these sardars fail to recruit coolies, they induce their own aged parents, if any, to come to Assam as coolies. In this way several lakhs of coolies annually fall into the snares of the tea-planters. No improvement in the condition of the coolies will be effected by any shortening of the period of agreement, for, being completely illiterate, they do not understand what an agreement means; and it matters little whether they enter into a contract for one year or for four years, for once in the planter's snare, it is impossible for them ever to break through it.

HITAVADI,
March 8th, 1894.

SANJIVANI,
March 10th, 1894.

Government's defence of the cooly system is that it serves as a valve for overcrowded districts. But the fact is that it is not the overcrowded districts, but sparsely populated districts like Hazaribagh, the Sonthal Parganas, Purulia, Bankura, Deoghur, Ganjam, Midnapore and Bhagalpur, which chiefly supply tea-gardens with labourers, and which are, therefore, becoming depopulated themselves. A complete repeal of the agreement law can alone do coolies some good; but it would be madness to think that the English Government will take a step which will seriously prejudice the interests of a class of its own countrymen.

The correspondent also thinks that there should be established a "Cooly-Protection Society" the agents of which will pay frequent visits to those districts from which coolies generally come, and let the people of those districts clearly understand that the *arkatis* and *sardars*, when they have once succeeded in taking them over to Assam, will sell them like cattle, and that the temptations which they hold forth are false and will never be realized. The correspondent has addressed letters like this to the Indian Association.

46. The *Dainik-o-Samachar Chandrika* of the 15th March has the following:—

Anglo-Indian treatment of natives. Good or bad conduct alone makes one man another man's friend or enemy. The Anglo-Indians praise and humour the people of this country, and please them with sweet words, whenever it becomes necessary for the protection of their own interests to do so. Look, for instance, at the attempts of the Mackay party to win over the people of this country to their side, and the anxiety of the Anglo-Indians to obtain their help in getting a duty imposed on imported cottons and yarns. But whenever any action of Government does mischief only to the people of this country, the Anglo-Indians take up a very different attitude. We will not speak of the case of the Ilbert Bill, for the Anglo-Indians say that the passing of that measure would have done harm to them without benefiting the people of India. It is now unnecessary to enquire whether this was so or not. But we will suppose it was, and desist from characterising the attitude of the Anglo-Indians in connection with that measure. But how can we help alluding to the case of the jury agitation? During that agitation many Anglo-Indians supported the unjust orders of Government, and almost all Anglo-Indian newspapers did the same thing. And with the same object in view the *Englishman*, the *Pioneer*, and certain other papers abused the natives and native editors with a hundred tongues.

Seeing that the jury orders jeopardised only native interests and in no way benefited the Anglo-Indians, the hostility which the latter displayed towards the natives on that occasion was unaccountable. In the same way, why did the Anglo Indians, the Anglo-Indian papers, like the *Englishman* and the *Pioneer*, rejoice at the passing of the Press Act, which, though it injured the natives, did them no good? The Consent Act had nothing to do with the Anglo-Indians, and involved no interference with their interests, temporal or spiritual, and yet when that Act was passed, the former took up a hostile attitude towards the Hindu community, and supported Government in its unjust action. And why did they do so? Again, do all Anglo-Indians think that the holding of the Civil Service Examination in India will do injury either to the country or to them? If not, why are they opposing Mr. Paul's resolution? It is true an extended appointment of natives in the Government service will in some measure check the prospects of advancement of English youths; but when it will not absolutely bar those prospects, and when all high posts in the Indian service will continue to be held largely by Englishmen, and when English supremacy in India will remain unshaken, why are the Anglo-Indians moving heaven and earth to throw obstacles in the way of natives getting appointed to high posts? These and similar other instances show that, at every turn, the Anglo-Indians wilfully behave badly towards us. But, whenever their own interests are at stake, those very men try to please us with sweet words and to win us over to their side. We often render aid to the Anglo-Indians. Did we not join them in protesting against the Factory Act? Are we not helping them in the question of the cotton duties, and in their opposition to the Income-tax? We are ever ready to take them for friends, and anxious to behave in a friendly manner towards them. But they always treat us badly, humouring us when it is their

interest to do so, and taking up a hostile attitude towards us when no such motive or incentive exists. They try to prevent our getting even a small advantage, even when by doing so they will themselves gain nothing by opposing us. They cherish hostility towards us, they hate us, and they try to keep us downtrodden. But we never behave badly towards them. One crore and twenty to thirty lakhs of rupees belonging to poor India has been thrown away in giving a compensation allowance to the European officials. And the intense sorrow caused to the Indians by this act naturally finds expression in words. But ought the Anglo-Indians to abuse them as they have been doing for thus giving vent to their feelings? Is it not a fact that many Anglo-Indians are much too anxious and eager to find pretexts for abusing the natives? As the bad behaviour of the Anglo-Indians towards the people is becoming more and more pronounced, the consequent exasperation of the latter is also increasing. All Anglo-Indians are of course not to blame. There are good men among them, who really love and feel for the people of India. But there are also among them many who intensely dislike the Indians, and it is of the latter that we speak. As you will give, so you will get; as you will show, so you will see; as you will cause to be heard, so you will hear. Even the ant can worry the lion, and the tiny gnat can bite the lion into madness. All Indians are not fools, and many of them have found out the Anglo-Indians. They are disgusted with this Anglo-Indian habit of making friends with them in need, and abusing and opposing them when not in need. Anglo-Indians should take this warning and try to behave well with the people, for good behaviour on their part will make the latter forget all their past wrongdoing, and induce them to make common cause with them.

URIYA PAPERS.

47. All the native papers state that meetings are being held in different parts of Orissa with the object of moving Government to give up the proposal to abolish the Cuttack Medical School.

SAMVADVAHAKA,
Feb. 8th, 1894.

48. Referring to the provisions of the Angul District Regulation, the *Samvadvahika* of the 8th February remarks that the Powers of the Superintendent of the Tributary Mahals. powers of the High Court that are now made over to the Superintendent of the Tributary Mahals should have remained in the hands of the High Court, as is the case in the districts of Orissa.

ASSAM PAPERS.

49. The *Paridarshak*, for the first fortnight of *Falgun*, has been surprised at the order of the Assam Government requiring all cows found straying on any of the roads from Sylhet to Fenchuganj and Cachar to be impounded. The order will bear with great hardship on the people of an agricultural province like Assam, and specially in a season when the crops have been harvested and cattle have to be let loose in the fields. The order will also be a weapon in the hands of the chaukidars for wreaking vengeance on the villagers against whom they may have a grudge, and will open out to them a source of unlawful gain. It is hoped that the Chief Commissioner will withdraw the order.

PARIDARSHAK,
First fortnight of
Falgun.

50. The same paper complains of the jobbery perpetrated in Sylhet by the nomination of a very junior pleader for the post of Junior Government Pleader at that place. Babu Ananta Kumar Das Gupta, the nominee, is perhaps the most junior member of the Sylhet Bar, and his only recommendation seems to be that he is a brother of Prasanna Babu, the Deputy Commissioner's head clerk. In the matter of this nomination, the Deputy Commissioner allowed himself to be blindly led by his head clerk, who prevented even a publication of the fact that the post of Junior Government Pleader had been sanctioned and that the post was about to be filled up. Since Ananta Babu's nomination by the Deputy Commissioner, applications for the appointment by several senior pleaders have been submitted to the Chief Commissioner, and it is hoped that he will bestow due consideration on them.

PARIDARSHAK.

It was only last year that the post of a fauzdari muharrir was given away by Prasanna Babu to a man who was once his cook, though an apprentice was an applicant for it. And everybody knows how the Babu tried to increase his salary when the collectorate sarishtadar retired from service some months ago. Indeed, the collectorate office has become full of corruption, and needs thorough overhauling.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 17th March 1894.